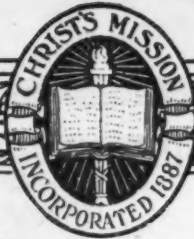
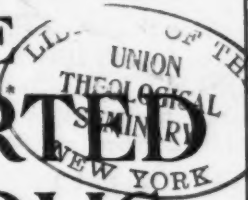


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THE CONVERTED CATHOLIC



(Title Registered U. S. A. Patent Office, 1919.)

Shall We Pray for
the Dead ?

MAY
1920

331 West 57th Street,
New York City.

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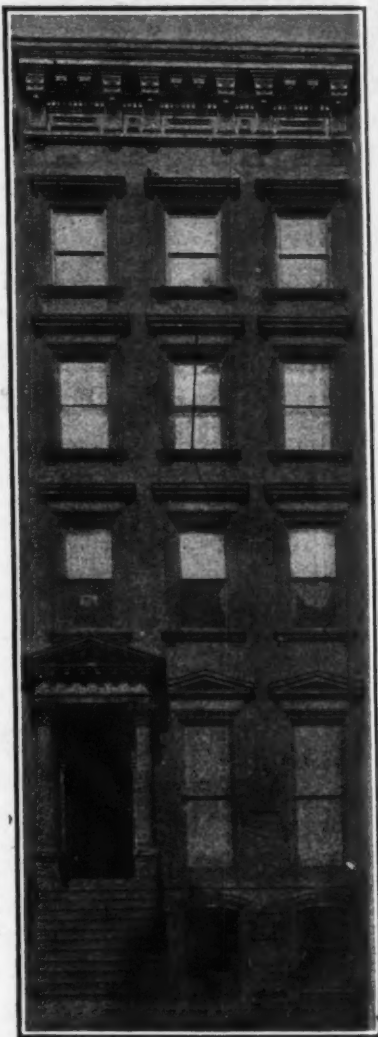
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THE CONVERTED CATHOLIC

Consolidating the Canadian Liberator

An International Magazine

Published Monthly by Christ's Mission,

331 W. 57th St., New York, N. Y.

Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith, the Enlightenment of Protestants as to the Aims of the Roman Hierarchy, and the Spiritual Well-being of All.

(Founded 1883)

By the late James A. O'Connor, D.D. (*Sometime Priest of the Church of Rome*)

PATRICK MORGAN (*Formerly of the Capuchin Friars*)

Editor

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THE FATHER'S LOVE.

Across the cloudless, sun-kissed golden west
The luster of the dying day is shed.
Soon o'er the tired earth the midnight calm
Will spread her soft, caressing wings instead.
I will not try to pierce with weary eyes
The dark that marks with silent bounds to-day,
Or read the message of to-morrow's skies,
Or meet the duties of the dawn's first ray.

It is enough that in my Father's hands
The burdens of an untrod day should rest;
Enough to know that if I trust His love,
No day, however dark, can be unblest.
For He who marks the swallow's trackless flight,
And guides its course, o'er hill and valley, home,
Will keep in perfect peace His trusting child,
Nor ever leave me friendless and alone.

For He who marks my way knows just how weak
The faltering feet that in that way must tread,
And He alone must be my guide and strength,
For He alone can conquer fear and dread.
So I will leave to-morrow in His hands,
Content to do His will just for to-day,
And feel, through light or darkness, day or night,
His love will lead me safely all the way.

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XXXVII.

MAY, 1920

No. 3

EDITORIAL.

The first days of the public ministry of Jesus are as instructive as they are interesting. They present to us not only the beginnings of the Christian Church, but the best method of its extension. Consisting at first of a few members, through their agency it now extends to all the world, and is numbered by millions. We learn from the history of the Church the power of individual effort, and the good to be accomplished by personally speaking to others about Christ. John spoke to Andrew, Andrew to Peter, Jesus to Philip, and Philip to Nathanael. So brother to brother, man to man, and sister to sister ever since. It is the privilege and duty of all who know Christ to bring others to Him. It is not less an instinctive impulse of the believer's heart than it is the imperative injunction of his risen Lord to speak to every soul of Jesus, and say, "Behold the Lamb of God! We have found a Saviour, who is Christ the Lord. Come and see." It is only when, like Paul in his own hired house in Rome, we testify and teach the things concerning the Lord Jesus Christ with all boldness, that we shall succeed in bringing men to Jesus. It is by exalting Christ and speaking of Him that souls are convinced, converted, and saved. The old, old story, ever fresh and new, of the Lamb of God slain for us, is, as it has ever been, the power of God unto salvation. It is not the church, or the sacraments, or the ministry, but Christ, which gives light and life to the soul. There must be a patient, prayerful perseverance in teaching the truth; an unwearied repetition of the story of the Cross, in order to success. It was not the first, but the second, proclamation of the Baptist which sent Andrew and John to Jesus.

Jesus says, As the Father hath sent Me, so send I you. Go into all the world, and preach the Gospel to every creature. The duty may be difficult and delicate, but it is pleasant and profitable. "He that winneth souls is wise, and they that be

teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

How earnest, urgent, varied and pressing are the invitations of the Gospel! So they ought to be warmly, lovingly, patiently, and persuasively given. Jesus Himself invites, waits, and is ready to receive, bless, and save all that are brought to Him. He is able to save even to the uttermost. God the Father says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" The Holy Spirit, pleading, striving, drawing, seeks to bring the soul to Jesus. The Church of Christ by the lives of her saints, is continually saying, Come to Jesus. The dispensations of divine Providence all point to Him who hath borne our griefs and carried our sorrows.

We are to invite, warn, win, nay, compel them to come in. Nor does this high, first duty demand, in all, great wisdom, experience, or eloquence. A consistent, Christ-like life, radiant with the beauties of holiness, possesses a mighty, resistless attraction. What a man is means often much more than what he says. Moses was a man slow of speech; but a face shining with a light reflecting the glory of the Lord, with whom he lived in close and constant communion, gave him power and might among the people. The word of Elijah was mighty, but the prayers and presence of the prophet were mightier by far. Paul was an Apostle of great intellectual strength, of burning eloquence and untiring activity, but "as the least of all saints" he is more powerful than as the greatest of preachers. His life seems grander and more heroic than his labors. John, too, a son of thunder, is great in his Epistles and sublime in his Revelation. Yet in his Gospel, where he dwells upon the work and glory of Christ, he is more effective than in either, for there in his simple, artless manner, he unconsciously reveals the gentleness and greatness of Jesus. And so of many a saint, whose quiet, unobtrusive, unostentatious life has directly and indirectly brought many to Jesus. An effluence rather than an influence unconsciously flows forth from a noble, saintly life.

THE HOUSE OF THE VIRGIN

REV. G. R. MACFAUL, M.A., OTTAWA, CANADA.

Lately I visited the Church of Notre Dame de Bonsecours in Montreal. I ascended the tower to the aerial chapel. Here I found what purports to be a "facsimile of the poor and very august house of the Holy Family of Nazareth, converted into a chapel more than 1,800 years ago." On descending the stairs I purchased a booklet entitled "The House of the Holy Virgin." The statements in quotation marks which follow are an exact translation from this Roman Catholic booklet.

The House Disappears from Nazareth and Lands at Dalmatia

"One of the most remarkable events in the history of the Church was the sudden disappearance, in 1291, of the house in which had lived the Holy Family at Nazareth, in Galilee. At that time, being in danger of being destroyed by the Saracens, an infidel people, it was raised from its foundations on the night of May 10th and transported miraculously to Dalmatia. The inhabitants of this place were surprised upon seeing, in the morning, on a little hill on the border of the sea, a little house which they had not seen before, and which had a little belfry like a chapel. Their astonishment increased when they saw, the next day, coming into their midst, their worthy bishop, whom an incurable disease had held in bed for three years. He related to them, in a voice filled with emotion, that the holy virgin had appeared to him the night before to inform him that the house was none other than her own house from Nazareth, that the altar had been erected by the apostles, that the image of Christ and the statue of cedar wood was the work of St. Luke. In order that he might bear witness to this apparition, the Queen of Heaven restored him to health."

The House Takes Another Jump, Stopping at Raconati

"But the joy of the Dalmatians of possessing so rich a treasure was not to last long. In the night of December 10th, in 1294, it had disappeared. It was carried by the angels across the Adriatic Sea into Italy, near the little village of Raconati. Some Italian shepherds, who were then keeping their flocks,

saw the wonder by perceiving in the midst of the darkness a very bright light, which, after having floated some time in the air, settled on a hill in the midst of a little bush of laurel trees. They hurriedly told the news of this marvel to their neighbors, who, on approaching the hill, saw a little house which was unknown to them. On perceiving within the house an altar, on which was an image of Christ and a statue of the Mother of God, the shepherds, full of faith, fell on their knees and began to pray. The event made a great commotion in the community . . . But the people were only conjecturing, when merchants from Dalmatia arrived at Raconati . . . On seeing the house they were much surprised to recognize the holy house which had recently disappeared from their country."

The House Leaps Again, Settling at Lorette

"During nine months which followed this great event, the Santa Casa was displaced three times by the angels. On September 7, 1295, it was transported to the place which it occupies to-day."

A Facsimile of it Arrives in Canada.

As Canadian Romanists could not well visit Lorette, Roman priests were not at a loss to provide a way whereby they could enjoy some of the favors (?) of the faithful in Italy. So the story continues: "Not being able to go to Lorette to visit this holy house . . . we have brought from Italy the facsimile, or a faithful and exact reproduction, of the august house. It is in every way the same as that of the holy Virgin. It was even made at Lorette. Father Andrenelli, superior of the Franciscans, and guardian of the holy house, oversaw the execution of the work. In order that this little house, in addition to its exterior and interior form, might finally become to us an object, the most worthy possible of our respect, of our veneration, and our love, it was necessary to communicate to it something of the holiness of the house of the holy Virgin, in order that this divine mother might in consequence regard it always as the well-beloved figure of her holy house. Therefore they made it touch the sacred walls of this holy house, and

(Continued on page 90.)

SHALL WE PRAY FOR THE DEAD?

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

For the dead? What does this mean? Why "for the dead"? "Prayers for the **living**" everyone can understand, but what is the meaning of Prayers for the Dead? Who are the dead for whom we should pray? And what are the blessings for which we are to pray? These are questions calling for definite answers.

In the obituary columns of our newspapers we frequently see "R. I. P." at the end of a notice of a death. It stands for **Requiescat in Pace** ("May he rest in peace").

"May he rest in **peace**." What can this possibly mean? Does it imply that the one who is thus prayed for is **not** resting in peace?

This leads us to the first question:

I. What is the Meaning of Prayers for the Dead?

Who are the dead for whom prayer is made?

Those who pray this prayer do not usually offer it for people who have passed away without faith in Christ. Certainly the Roman Catholic Church does not pray for the non-Christian or unconverted dead. That Church fully realizes and plainly teaches the finality of the present life for all who have had the opportunity of accepting or rejecting Christ. Nor do those outside the Roman Church who pray for the dead generally intend their prayers to apply to men who are not Christians. The Bible is too emphatic about "now" as "the accepted time" to permit anyone to pray with reference to people who have refused the offer of the Gospel.

Those who pray for the dead almost invariably and universally intend their petitions to refer to Christian people, men and women who have departed this life in the faith and fear of God. In the Roman Catholic Church prayer for the Christian dead is used because it is said that the penal consequences of sin are not all removed in this life, and a further purgatorial discipline is therefore necessary. Those who, while rejecting the Roman doctrine of Purgatory, yet pray for the dead, ask that the Christian dead may be purified from any stain of sin still clinging to them, and that they may be more

and more illuminated and fitted for the full consummation of glory in Heaven.

The position thus made clear leads at once to another question—

II. Is there any Warrant in Scripture for Prayers for the Dead?

It is evident that prayer, if it is to be real and definite, must be based upon the Word of God as its warrant and encouragement. The Bible is accordingly full of teaching on prayer. There are examples of prayer, encouragements to prayers, models of prayer and records of answers to prayer. The Bible is the embodiment of God's revelation in Christ, and as such it is at once the foundation and guide of our prayers. God's revelation is thus the source and spring of our human response, and prayer is based on God's promises as revealed in His Word. At the same time Holy Scripture is the safeguard and limitation of all prayer, for it is obvious that we cannot pray for everything that might conceivably come into our minds, but only for those things that are included in the revealed will of God. Thus, when our Lord said: "Whatsoever ye shall ask the Father in My Name, He will give it you" (John 16: 23), the "whatsoever" is limited by the phrase, "In My Name," which teaches us that it is only as we ask **in union with God's revealed will** that we can really pray and be assured of answers.

The question then arises, Is there anything in the Bible which includes the Christian dead in our prayers? Can we discover anything in Holy Scripture from which we may infer that prayer for the dead comes within the scope of the promise—"Whatsoever ye shall ask in My Name"?

Can we find any instance of prayer for the dead in the Old Testament? **Not one.**

Is there any example or precept as to prayer for the dead in the Gospels and in the life and works of our Lord? **Not one.**

Can we discover any example or encouragement in the life of the early Church as recorded in the Acts of the Apostles? **Not one.**

Is there to be found any clear testimony to prayer for the dead in the Apostolic Epistles? **Not one.**

Is there any instance of prayer for the dead in the Revelation? **Not one.**

Sometimes the following passages are used to justify the practice:

"Everyone shall be salted with fire, and every sacrifice shall be salted with salt" (Mark 9: 49). But what is there here on the subject before us? The text is clearly a symbolical statement concerning spiritual discipline in this life.

"The fire shall try every man's work of what sort it is" (1 Cor. 3: 13). But the whole passage clearly refers to the testing of Christian faithfulness at the judgment-seat of Christ; there is not a hint of prayer for the dead.

"He went and preached unto the spirits in prison" (1 Pet. 3: 19). But this passage, whatever it means, has no reference to the **Christian** dead, but to certain spirits "which sometime were disobedient."

"The Gospel was preached also to them that are dead" (1 Pet. 4: 6). But whatever interpretation we give to this passage, there is no reference at all to prayer for the Christian dead.

All these passages must be clearly set aside. The only text that appears to some to suggest prayer for the dead is 2 Timothy 1: 18. "The Lord grant unto him that he may find mercy of the Lord in that day." Let us give careful attention to this passage, and note the following considerations:

(1) No one knows whether Onesiphorus was dead or alive when the Apostle Paul wrote these words. This, at any rate, is not a very encouraging start in founding on the text a momentous doctrine.

(2) It is quite likely that he was not dead, but only from home. "Households" can surely be named apart from their master without the latter necessarily being dead! At any rate, there are such cases to be found in Romans 16, 1 Corinthians 1: 16, and 1 Corinthians 16: 15, 17.

(3) The context clearly shows the gratuitousness of the assumption that Onesiphorus was dead. The Apostle tells

Timothy of some who had turned away from him (5: 15), and then, by contrast, refers to the faithful loyalty of Onesiphorus and his household. Then follows a personal appeal to Timothy to be like-minded. "Thou therefore, my son, be strong" (2: 1). This is the argument of the whole passage, and there is nothing in it to warrant the idea that Onesiphorus was dead.

If it be said that our Lord, by His attendance at the Jewish Synagogue, tacitly sanctioned prayers for the dead which were used in the Jewish worship, we reply, (1) It has still to be proved that Jewish prayers for the dead date as far back as the time of our Lord.* (2) It is surely precarious to argue from our Lord's silence and from that only.

We return therefore to the position we have maintained above, and say that there is nothing in the New Testament to warrant prayer for the dead.

But we do not stop here; there is another question to be faced:

III. Is there Anything in Scripture against Prayers for the Dead?

Touching for the moment on the possibility of prayer for those who have passed from this life without Christ, we would point to the clear and unmistakable teaching of the New Testament on the decisiveness and finality of the present life for those who have had the opportunity of accepting God's salvation. "To-day, if ye will hear His voice, harden not your hearts" (Heb. 4: 7). "Now is the accepted time, behold now is the day of salvation" (2 Cor. 6: 2).

There are many who have died without clear evidence of a Christian life and who, though not hostile, were yet indifferent to the claims of Christ, and passed into the unseen world without any visible signs of having accepted Him as their Saviour. If their sorrowing and perplexed relatives and friends are praying for them as in danger of being lost, we would earnestly counsel such not to pray, but simply to leave their beloved ones in the hands of a perfectly righteous God, fully assured that "the Judge of all the earth will do right."

* See Dr. C. H. H. Wright's "The Intermediate State," pp. 14-97.

Prayer for them can bring no real assurance and solid satisfaction to the heart of the one who prays; for the simple reason that in the absence of any revelation of God's will on this matter there are no promises and no assurances which faith can plead and on which the heart can rest. In such circumstances the call is for simple trust rather than for prayer. Nor is this absence of warrant for prayer for the departed surprising when we recollect that the New Testament is a revelation intended for **this** life and directed towards the immediate and prompt decision of the soul for Christ. The whole stress of the New Testament is on the present life, for the simple reason that it is God's revelation for man's present needs. We are to pray for others **now**, work for them **now**, endeavor to save them **now**, and when we have done this we should leave the rest with God. There is not a line in Scripture that our prayers for them when they are dead can effect any change in them, or even affect them at all.

As to the Christian dead, the real question is, **What need have we to pray for them?**

Where are they? "Present with the Lord" (2 Cor. 5: 8).

Where are they? "With Me in Paradise" (Luke 23: 43).

Where are they? "In the Lord" (Rev. 14: 13).

Where are they? "With Christ; which is very far better" (Phil. 1: 23, R.V.).

What are they? Blessed. "Blessed are the dead" (Rev. 14: 13).

What are they? At rest. "That they may rest from their labors" (Rev. 19: 13).

Where then is the place for prayer that they may "rest in peace" when, as a blessed and glorious fact, they are resting? Why should we pray for "light perpetual" to shine on them when they are in the immediate presence of the Light of the World? Surely the whole teaching of the New Testament on the blessedness, peace, joy, and satisfaction of the Christian dead in the presence of their Lord is a clear and unmistakable proof that prayer for the dead is not only unnecessary, but even cruel, since it is a reflection on their present unspeakable privilege and joy in the Paradise of God.

IV. Are there any other Reasons against Prayer for the Dead?

1. Yes; it is a reflection on the Christian life here below of those who have now passed away. To pray "May he rest in peace" is not only to question his present peace with Christ above, but his experience of the Gospel of peace all through his Christian pilgrimage, for "being justified by faith, we **have peace** with God" (Rom. 5: 1).

2. Prayer for the dead has often proved to be spiritually unhealthy and dangerous. It is sometimes said that prayer for the departed is an outcome of natural affection, and we would speak with all respect and tenderness of the love that prompts the continued remembrance in prayer of the dear ones who have passed within the veil. Nevertheless we would venture to put to those who thus pray these two questions: (1) Are you quite sure you are doing that which is true to the revealed will of God in Holy Scripture? (2) Are you not all the time omitting the very thing that will give you the truest satisfaction of soul in relation to your beloved one who is now with Christ? With all sympathy and yet with all plainness, we would dare to say that prayer for the dead is really based on an insufficient knowledge of the joy and glory of the Christian life. To one who knows the real meaning of the Christianity of the New Testament the removal of a dear one to be with Christ is not a reason for prayer, but for thanksgiving and praise. And in the course of Church history this practice of prayer for the dead has led to error and danger: for from praying **for** them men were led to pray **to** them, and from this came by slow degrees the fully developed Roman Catholic doctrines of the Invocation of Saints and Purgatory. Men's minds were not satisfied with general prayers for light and peace; their practice of definite prayer for others during this life led them to demand something equally definite when they prayed for the dead. So they began to feel instinctively that prayer implied need, and then need suggested imperfection, and imperfection involved progress, and progress demanded purification, and purification required suffering. And thus from suffering came at length the idea of Purgatory. All this only goes to show that men are never safe if they leave the sure foundation of the Word of God.

3. Prayer for the dead is really beyond the limits of prayer as revealed in Holy Scripture. It is impossible to argue from the need of prayer **here** to the need of prayer **there**. The conditions of life are of course entirely different. In this world we have sin, sorrow, suffering, temptation, weakness, ignorance, all of which are reasons for definite, earnest, intercessory prayer. But in the world to come there are none of these things. How, therefore, and for what, **can** we pray?

4. Prayer for the dead reflects on the glorious hope of Christians. In the New Testament believers are bidden to look forward with joy, expectation, and satisfaction to their departure from this world. Can anyone imagine that the martyr Stephen when he prayed, "Lord Jesus, receive my spirit," was going to a place where he had to be purified from the stains of sin? Surely not. Prayer from the dead clouds the Christian's joy and darkens his glorious hope. Besides, what about those who are alive when the Lord comes? Scripture says they are to be changed in a moment (1 Cor. 15: 52; 1 Thess. 4: 15-17), and not to enter upon a long process of purification. Yet if these are to be changed in a moment, why may it not be so with all other believers who die in the Lord?

V. What is the Great Safeguard against Prayers for the Dead?

There is one glorious New Testament truth which is the very opposite of this practice and reveals the utter needlessness of it. It is the blessed and satisfying truth of **Justification by Christ through faith**. This means that at and from the moment of the repentant and believing sinner's acceptance of Christ Jesus as his Saviour he is "justified from all things" (Acts 13: 39). The Lord Jesus Christ becomes his righteousness, and in Christ the believer becomes God's righteousness (2 Cor. 5: 21). This righteousness of God gives him a perfect and permanent spiritual standing before the presence of God. Our position with God which was lost by sin and involved us in guilt, condemnation, and separation, is now more than restored in the Lord Jesus Christ. The Lord as our Righteousness covers the whole of our sin-stained past, meets the various needs of our present life, and gives us our title to everlasting glory. The soul thus united to Christ is able to say:

"Who shall lay anything to the charge of God's elect?" (No guilt.)


"Who is he that condemneth?" (No condemnation.)

"Who shall separate us from the love of Christ?" (No separation.)

The soul believes the inspired word of the Apostle who says: "Giving thanks unto the Father, who **hath made** us meet to be partakers of the inheritance of the saints in light" (Col. 1: 12), for the simple reason that the work of our Lord's Atonement covers everything, past, present, and future. "By one offering He hath perfected for ever them that are sanctified (Heb. 10: 14). The believer rejoices to know that already he has come into union with "the spirits of just men **made perfect**" (Heb. 12: 23). His **title** to Heaven is a matter of free gift by the grace of God, though his **place** in Heaven will depend on his faithfulness to that grace of God since his conversion. But so far as his title is concerned it is assured and guaranteed in Christ, because our justification is perfect, permanent, and everlasting, enabling the soul to look upward and forward, saying:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Mid flaming world in these arrayed,
With joy shall I lift up my head."

In the midst of this blessed assurance, this glorious experience, this bright expectation, where is prayer for the dead? It is excluded.

 The Editor of The Converted Catholic proposes to leave New York toward the end of June. He expects to visit Portugal, Spain, Italy, France, Belgium and Ireland in order to obtain first-hand information regarding the mission work being done for the salvation of Roman Catholic priests and people. He asks for the prayers of God's people.

THE PAPAL CHURCH A POLITICAL MACHINE

BY REV. ALEXANDER ROBERTSON, D.D., VENICE.

The late William Arthur, in his book, "The Pope, the Kings and the People," tells us that when he was in Rome he happened to say in company: "I began the study of this subject as a religious question, but" He got no further, for a resident diplomatist broke in: "Yes, but—you find it is all politics, and the further you get into it the more purely political will you find it." The diplomatist spoke the truth. So political is the Church that its religious aspect is a negligible quantity. In the Vatican the religious aspect of any question is little thought of. The officials of the Church there are not interested in true religion. No question, no problem is ever considered there on its religious side, but only on its political. The only concern of the Church officials is to increase the power of the Church, so as to bring gain to itself. It wants to get men into its grasp so as to advance its own selfish ends.

In Italy, previous to the overthrow of the Pope's temporal power, people everywhere during long centuries were terrorized by the priest, when they were dying, into leaving money to the Church for the poor and for masses to be said for the purpose of getting their souls out of Purgatory. This money accumulated, and accumulated until it amounted to a tremendous sum. After the Union of Italy, when the power of the Church was broken, the Church began to use this money for political purposes. That is to say, it would give tens of thousands of people in cities and towns a small sum monthly in order to have a hold upon them, enabling the Church to use them against the Italian Government in the interests of its own political ends.

To put an end to this the "Legge delle Opere Pie" was passed in 1890, which took all this money from the Church. Fortunately the Church had invested it in real property, so that the transfer of the money left in trust for the poor was easily effected. But in spite of this and of other laws, passed by the Italian Legislature, the political work of the Church goes on. That is the be-all and the end-all of its existence. And, of course, the saddest feature of it is that all the political intriguing of the Church is done under the cloak of religion.

The Vatican Professes Not to Acknowledge the Kingdom of Italy.

Pope Pius IX issued his *non-expedit*, forbidding "the faithful" to recognize the King of the Kingdom of Italy, forbidding them to go to the poll, or to take any part in political affairs. In harmony with this, neither he nor his successors ever call the Sovereign "King of Italy," but "King of Sardinia." The popes refuse the subsidy allowed them by the Italian Exchequer, and decline to be recognized in any way as Italian subjects.

But the Church in this matter, as in so many others, says one thing and does another. Before elections "the faithful" are instructed by the priests to vote, are urged to vote, are directed how to vote, are menaced if they did not vote as directed. All this is done in private; not publicly, or they would be liable to fine and imprisonment were they shown to influence a voter unduly. Not only Catholics but priests go to the roll. The Church brings all its influence to bear on the Clerical party to vote for its own candidates, men unpatriotic enough to pledge themselves to advance the interests of the Church, which, of course, are diametrically opposed to those of the country. When the election is over, the usual denials take place. The Pope says: "I sanction the recognition of the Kingdom of Italy! I forsake the glorious traditions of the Church! Impossible." And the Vatican organs publish similar denials and official instructions to "the faithful" not to vote.

Anything is Lawful if it Advances the Interests of Holy Mother Church

I shall quote a few sentences from Signor Ferdinando Martini, a late Governor of Eritrea. He says: "Is it exercising legitimate priestly influence to deceive the simple-minded peasant by attributing opinions to a candidate which are not his? In other words, is it legitimate to lie? Is it legitimate for priests to threaten the poor people with eternal punishment if they do not vote for this or for that candidate? Is it exercising legitimate priestly influence to secure votes by distributing freely bank notes? Christianity, morality and the law say NO. Yet these, and none other, were the means used in the exercise of priestly

(Continued on page 90.)

PROTESTANTISM AND ROMAN CATHOLICISM AS FACTORS IN CIVILIZATION.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The Reformation of the Sixteenth Century was primarily a religious movement. While the great work of Luther and the other leaders of those heroic days affected every fibre of thought and life, yet the first and foremost object of that agitation was the re-establishment of Christianity upon the foundation of the Prophets and the Apostles. Indeed, the very fact that it was a religious movement has made the Reformation, with one sole exception—namely, the introduction of Christianity—the greatest fact and force in human history. Its right and claim to the second place in the records of the past rest upon the fact that it was a revival of those teachings and principles which made the Gospel of the New Testament the centre of the historical development of the world, from the Creation to the Judgment Day. Of all the agencies and elements that enter into the formation of character and history, the religious is, in its direct and indirect bearings, by far the greatest. For this reason no sound philosophy of history will hesitate to affirm, that of all the nations of the past none have left a more decisive and indelible impression on the history of mankind than has the Jewish, the people chosen of God to become the bearers of the true religion. Modern civilization in its composite character owes much of its methods of thought to the Greeks, much of its laws and social order to the Romans; but its religion is a spiritual inheritance from Israel. Viewed in the light of these facts, it is evident that the glory of the Reformation is its revival of evangelical Christianity, and that in the nature of the case its importance far surpasses even such an event as the French Revolution.

Influence of the Reformation.

But the Reformation was a good deal more than a purely religious movement. In the nature of the case this could not have been otherwise. Religion, if it is genuine, brings under its spell and influence the whole man in the entirety of his thought, life, and being. It is simply unthinkable that a religious agitation like that of the Reformation should not

have worked radical changes in the civilization and culture, the sciences and the arts, the literature, the philosophy, the education and all other expressions and agencies of human activity and progress; and in reality such a wide-reaching influence has been exerted by the Reformation. The characteristic and distinguishing differences between the civilization of the Middle Ages and that of modern times consists in this, that the former was developed and fostered by the spirit of Roman Catholicism; the latter, on the whole, by the spirit of evangelical Protestantism. The influence of Protestantism has been much wider and deeper than the number of even its nominal adherents. All those ideas and ideals which control the thought and life of the age, with a force more powerful than the written laws of nations, have originated in, and are controlled by, the spirit of Protestantism. The aggressive and progressive factor in modern civilization has sprung from the sacred soil of Wittenberg and Geneva. In the development of modern civilization there has been most decidedly a rule of the minority. The Roman Catholic Church has not only not exerted an influence, anything at all in proportion to its millions of adherents, but she has, on the whole, assumed only a negative position over against the achievements of modern science and culture, either ignoring these altogether, or adjusting herself as best she could. At best, she has antagonized them and assumed a hostile position over against their claims. A positive force in modern civilization that Church has not been. In this we have only another evidence of the fact that mere masses and multitudes are not the measure of influence, but that principles are.

The Three Leading Powers.

To what an extent those factors and forces which really direct the thought and life of the age are under Protestant control, or at any rate not under Roman Catholic, can be readily seen by a reference to two or three of leading prominence, such as education, letters, and politics. It is a significant fact that those three countries which are beyond any and every doubt the leading powers on the globe—namely, England, Germany, and the United States, are distinctively

Protestant in character, not indeed in the sense that they have no Roman Catholic subjects, but that their public spirit and life as active factors and forces in the ups and downs of modern history are in touch and tone with the principles of Protestantism. On the other hand, France, as a political power, is in no sympathy with the aims and ambitions of Rome, however much the majority of the French people may cling to Roman Catholicism. Italy ever since 1870 has been waging war with the Vatican. Austro-Hungary, the only Catholic power that shows any tendency of favoring the plans of the Pope, is in daily danger of disintegration from innate weakness, and lives only by the charity of Protestant Germany, being compelled ever by political necessity, through the Dreibund, to steady the arms of Italy, the bitter foe of the Vatican. On the great and international chessboard of politics the interests of Roman Catholicism no longer influence the moves. On local issues, and under peculiar surroundings, the splendid organization of that Church may exert a directive or controlling power, as was the case in the *modus vivendi* following the close of the *Kulturkampf* in Germany a few years ago; but even such power has not the virtue of permanency. Wherever the Roman Catholic Church has had unlimited opportunity of developing political forces subservient to her ends and aims, as was the case in the Central and South American countries, she has exhibited a remarkable inability to do so. If anything, this state of affairs proves that the spirit and tendency of the political forces of the modern world are in origin and character anything but Roman Catholic.

The same status is found in the departments of education and literature. Certainly of all the agencies that have been controlling, and still do control, modern life and activity, none have been more powerful than these. Yet it is as singular as it is significant that in neither of these is Roman Catholicism a leader. The most cultured and educated nations on the globe are either Protestant or at any rate not Roman Catholic.

Protestant Literature.

How little the literature of the day is Roman Catholic in origin or sympathy, can be readily seen by a reference to that

all-powerful mover of men's hearts and minds, the periodic press. It is almost a modern wonder that Roman Catholicism, with its millions of adherents and magnificent organization, holds such an insignificant position in the journalism and the magazine literature of the times. With all their skill and scheming the authorities of that Church have never been able to make the press to any great degree subservient to their purposes. That Church does not lack periodicals and papers, but not one of these can fairly be regarded as a leader in the thought and work of the day. All the great journals and magazines are either neutral in religious matters, although the great majority of their comments on questions of public and private morals, indicate the influence of Protestant ethics; or they are avowedly Protestant. Indeed, what is true in this connection is true in regard to all the features of modern life, which are generally regarded as the special blessings of our civilization and culture. Among all the scholars, thinkers, inventors, investigators and others who have contributed to make the modern world what it is, there are few, if any, adherents of Roman Catholicism. Some from those ranks may have been good imitators and followers, skilfully adapting new achievements to the ends of that communion, but of the leaders scarcely one has been furnished by the Church of Rome. In fact, it will go without contradiction, that the positive force in modern civilization, in so far as this can in any way be said to have had any connection with religion and Christianity, has been, and is, Protestant. On the whole, Roman Catholicism has assumed, over against modern thought and life, only a negative attitude, adjusting itself in so far as this has been possible.

A Proposed Reconstruction.

This Roman Catholic thinkers themselves recognize and are now determined to change. Within the last ten years a singular movement has been inaugurated in Germany, which aims at nothing more or less than to bring modern life and thought in subjection to the spirit and tendencies of Rome. The means employed for this end is the proposed reconstruction of modern science, scholarship, and thought

in general in the interests of that Church. Probably the best illustration of this new work is the historical school of Janssen, who aims to prove at the bank of authentic and correct historical sources that the Reformation was the greatest misfortune that ever befell Europe, and while it was the source of all the ills of modern life, whatever of good has been preserved is owing to the efforts of Roman Catholicism. However little we may hope or fear for this new departure, the practical end of which is the proposition that the evils of modern society cannot be healed except by a return to the mother Church, yet the mere fact of the existence of such a school is evident enough that Roman Catholics, too, acknowledge the predominance of the Protestant spirit in modern times and generations.

The Individual's Relation to His God.

Now all this cannot be accidental. There must be a why and a wherefore for facts so important; and, in reality, this status of affairs does stand in the closest possible connection with the inner character and spirit of Protestantism and Roman Catholicism. The latter having set up its false standards of pope, council, and ecclesiastical decree, cannot but be in constant fear that research and investigation will produce results contradicting these erroneous standards. In the nature of the case progress and enterprise are inconsistent with the spirit of the Church of Rome. Then the Church does the thinking for her members, presenting a set of beliefs and creeds as a fait accompli for blind acceptance. There is no encouragement for independent thought, for further study and investigation. On the other hand, Protestantism in making religion a matter of the individual's relation to his God, naturally constitutes a stimulus to thought. Making the man individually responsible for his creeds and deeds makes him in his conscience bound to think and study. Naturally Protestantism favors progress and further research. Having set up the standard of the truth, the Word of God, and it alone, its own interests demand active, intelligent, and reasonable adherence, encouraging all advance and progress in thought and work, knowing that all true progress and advancement

not only cannot contradict, but only place in a clearer light the great teachings of God's Revelation.

But while Protestantism has been the chief factor in modern civilization, and as the revival of the principles of original Christianity has been the sources of the greatest blessings, it has by no means been the sole active agent, and is by no means responsible for the evils that exist yet in such abundance. This both its false friends and its foes would like to have men believe. Among Roman Catholic writers it is considered as equivalent to an axiom that the Reformation was practically a revelation, a rebellion against legitimate authority, and accordingly the absolute sway of individualism subjected to no authority in Heaven or on earth. Not infrequently is it claimed that the French Revolution was the natural outcome of the Reformation, the fact being entirely ignored that it was Roman Catholic France which enacted this greatest tragedy of modern history. Liberalism, rationalism, socialism, and all the other evils of the body politic are directly traced to the teachings of Luther and the other reformers. This fire is fed by false adherents, and a good principle cannot be damaged worse than by an abuse in the house of its pretended friends. The rationalist Bretschneider dedicated his dogmatics to the "manes" of Luther; the rationalistic Protestant Verein of Germany appeals to his name; and the new radical school of Ritschl pretends to be the restorer of his true teachings.

The True Authority.

Yet all this is based upon a totally false conception of the Reformation of the sixteenth century and of evangelical Christianity. It is the very opposite of truth that the Reformation overthrew all authority, and thus permitted individualism untrammelled and unfettered to run riot. The principle of authority obtains in genuine Protestantism more than it does in Roman Catholicism. It is true that the Reformation threw aside the claims and authority of Papacy; but in the room of the false authority thus discarded it substituted the true authority—namely, the Word of Revelation. The formal principle of the Reformation and of the evangelical churches is, that the Word of God, and it alone, is the guide and norm

of faith and life. Any Protestantism based on another standpoint has no legitimate or historic right to the name; and, accordingly, all those movements in biblical criticism, the social, literary, and educational world, and elsewhere, which proceed from the premises that man is not bound by the authority of the Word, are not the legitimate and lawful outcome of the Reformation or of true Protestantism. These are anything but negative in character; essentially they are conservative and positive. It is true that they are negative in so far as they reject the teachings and tenets of Rome, but these negative features are merely preliminary and preparatory to the real work of evangelical Protestantism—that of re-establishing and restoring the original teachings of Scripture in the hearts and minds and lives of the people. It is for this reason that the general prevalence of the name "Protestant" is somewhat unfortunate. While in itself it is a positive term, yet historically it is of a negative character; and in Germany, the original home of the word, it has generally been displaced by the more acceptable term "Evangelical."

The Solution of the Problem.

If such has been the mission and province of Protestantism in the past, it requires neither a prophet nor a prophet's son to predict what its mission and work must be in the future. The solution of the almost numberless problems in the public life of the nations will depend upon the spread of Protestant principles; and this for the simple and sole reasons that genuine Evangelical Protestantism seeks the one end, of making the teachings and doctrines of the Scriptures actual realities in the life of the nations and of the individuals. Only Evangelical Christianity can solve the problems of the day, because only the teachings of Christ can be a panacea for all the ills of time as well as of eternity. An illustrative example is found in that problem which is most prominent before the world at present—the social question. Purely scientific economics cannot solve it, because it is more than a question of dollars and cents. Force cannot solve it, as experience has proved. The Roman Catholic Church notwithstanding its recent loud claims, cannot solve it, because as appears from its

views on monasticism, it does not entertain Biblical views of labor. Only Evangelical Christianity, the leading tenet of whose practical work must be the command of the Lord to love our neighbors as ourselves, has within itself the possibility of a solution, in such a degree as this ideal can be realized in actual life. The social problem is fundamentally a moral and ethical question and not one of political economy, merely to be discussed on the basis of the law of supply and demand. Only a Christian solution can settle that question satisfactorily.

In this way the interests of true civilization and culture are identical with the interests of genuine Evangelical Protestantism, simply because the latter is the exponent and expression of the teachings of Christ and the apostles. The progress of human society is identical with the progress of Protestantism.

THE HOUSE OF THE VIRGIN.

(Continued from page 72.)

it was blessed with the holy porringer (dish) which the Saviour used at the table. Finally, it arrived in Montreal in 1895, and was placed, some time after reaching here, in the aerial chapel of Notre Dame de Bonsecours."

America to Have a Facsimile of This House

The Roman priests of America in their eagerness to exalt Mary at the expense of Christ the sovereign Lord, and thereby bring money into their coffers, have decided that there shall be a facsimile of "The House of the Virgin," in the Colossal Temple, in honor of "Mary Immaculate," to be erected shortly in Washington, D. C.

THE PAPAL CHURCH A POLITICAL MACHINE.

(Continued from page 82.)

influence in the provinces." "And yet," Signor Martini adds, "The Clerical said, we are the instruments of Providence! With those who thus speak I will not attempt to contend, for it repels me to mix up Providence with illicit dealings of Clerical elections. It seems to me that to give to the people the spectacle of priests who are liars, corrupt, and corrupters of the soul, and who make merchandise of the conscience, is sufficient to kill faith and religion."

SEMINARIES AND MONASTERIES

BY SIG. ARTURO MINGARDI (FORMERLY OF THE CAPUCHIN
FATHERS), NAPLES, ITALY.

As we pity nations who are still sunk in barbarism, because we recognize them to be irresponsible, much more should we compassionate generations of youth who daily become the victims of a powerful ecclesiastical institution sustained in good faith by a fanatical and superstitious clergy, and by the ambition of prelates—tolerated also by a government which, instead of civilizing the country, is busied with personal quarrels and party politics.

In the titanic duel which superstition and theocracy are waging with all that is modern, the Church seeks reinforcements by recruiting children and youths; but even they are the sons of their time, and soon, unable to free themselves, they begin to curse the doom which has shut them up in the courts of the Church; but meanwhile, choking down every feeling of the dignity of manhood, yield themselves as fatalists to the control of those intriguers whom, from the Vatican, guide the flock.

The conventual system cannot be traced in the remotest way to either the words or the spirit of the Gospel; it is probably the result of the infiltration of Eastern Buddhism, and of a desperate reaction against the invading barbarians during the decline of the Roman Empire. There were, doubtless, however, many other causes which it is unnecessary to discuss here; but in the Christian Churches of the West monasteries appeared for the first time when the barbarism hordes descended, sowing everywhere death and terror, rendering impossible for the time the due exercise of the Christian life, study, meditation, and art.

Everything in the monasteries of to-day, specially in those of women, points to their having originated in a time of violence. The cloistered nun is still armed and fortified against the barbarities of the world. She is hermetically sealed up, and when allowed to speak to a man—who must be her father, brother, superior, or benefactor—converses with him behind a huge iron grating, strengthened by sharp thick spikes, both on his side and hers. In the men's monasteries individual liberty is not offended by such an apparatus of iron, but the superior has the right

to invade and to determine not only the outward life, but also the conscience of his inferiors.

The monastic life is also based on a nauseating contempt of human nature and all its activities without exception, and aims at the complete destruction of individual personality in order, it is alleged, to secure an exclusively divine life; but in reality because the whole community must be made to live and think as the superior wills. This man, instead of directing, enlightening, and comforting the native energies of the youths, accentuates and imposes himself upon them. The regulations proceed on the supposition that perfection is to be attained by controlling all the activities of the young men from morning to night, without allowing the least interval for the exercise of their own spontaneous initiative. The individual is not recognized and has no rights. A group of seminarists has summed up the whole case, thus: "In our schools we become good archæologists of human thought, capable of describing the social benefits of Christianity in the past, but without being able to appreciate the contemporary ones. There is an entire absence of fearless confidence in science and freedom. Ours is a world of a phenomenal littleness, in which there is no room for the manly virtues to grow, but only a resigned passivity, and pallid flowers of a greenhouse which wither in the first breath of a precocious spring, where, if there is no actual vulgarity, and the first germs of vice are not developed, there reigns a sovereign inertia."

But in the Vatican no interest is taken in free and strong natures; what is required is faithful dogs. The inquisitorial repression, which in the seminaries and monasteries is practised in various forms, clutches young souls like a suffocating ivy, so as to kill every element of personality! If any perchance, are strong enough to resist and rebel, their life becomes a very martyrdom—a prolonged agony. They are tortured by inquisitorial spies, by informers among their own brethren, and by superiors whom the supreme authority carefully chooses from among the most ignorant of its trusted agents, and they have no other prospect in future than of encountering a public opinion which is unfavorable to every attempt they may make to enter upon a layman's life, and a government which will not move a finger to help the poor victims to prosecute a civil career.

"Great reverence is due to a boy"; but in our seminaries and monasteries, besides the wrong done to the intelligence by fossilizing it in mediæval ecclesiastical thought, the hearts of the young men are profaned and demoralized. I do not refer to the usual statements about celibacy; but it is one thing to preserve one's self immaculate from vice, and another to have it insinuated into the youthful mind that the members of the opposite sex are personifications of Satan!

The first instructions which candidates for the priesthood receive are these: "The enemies of God and your souls, the allies of Satan, are your own ego, your body and the world—that is, those of your fellow creatures who do not obey holy Mother Church. If you wish to become perfect, deny yourselves, your personal reason, your affections, your family, your country and the world. In the monasteries youths of 15 are ignominiously shaven and clothed in a monk's habit, which chafes the skin, and then they are given a scourge made of small wires, and a metallic bandage armed with some fifty spikelets. This they bind around their sides almost every morning. They fast, during six months of the year, and in many congregations they are not allowed even the interruption of regular hours of sleep. For the smallest defect they must prostrate themselves at the superior's feet, kissing the ground and imploring pardon for faults which are almost always mere breaches of ceremonial. And not even such faults are forgiven unless they atone for them, by making buffoons of themselves in the refectory while their seniors are at meat, by tracing a Cross on the floor with their tongues, or by flaggelating themselves on their naked backs for ten minutes.

The object of such an abominable system of education is evident—to destroy the sense of personality, to create a corpse in the hands of ecclesiastical authority.

PLEASE SEND IN YOUR RENEWAL, AND
URGE YOUR FRIENDS AND ACQUAINT-
ANCES TO SUBSCRIBE FOR THE CON-
VERTED CATHOLIC.

BOOK REVIEW.

THE CLANKING OF CHAINS. By Brinsley Macnamara. Brentano, New York.

Mr. Brinsley Macnamara, who was hailed by the American critics in 1919 as a new force to be reckoned with because of the daring quality of his first novel, "The Valley of the Squinting Windows," has just completed a new novel, entitled "The Clanking of Chains." Both in subject and treatment, this is by far the most significant Irish novel of recent years. Coming, as it does, at this epochal juncture in Irish history, it will doubtless be recognized as the great Irish novel—and will make history.

In "The Clanking of Chains" he surpasses the promise of his first novel and shows a considerable advance upon his previous work. "The Clanking of Chains," is, in short, the attempt of a realistic novelist to interpret Sinn Fein in its essential relation to the nation. Mr. Macnamara has undoubtedly exposed a side of the picture which is usually hidden from view. The Romantic view of nationalism will never lack exponents in Ireland and elsewhere. It is all the more necessary that a writer should rise and stand forth who is not afraid to show us all the mean jealousies, the malevolent cowardice, and the corrupt servility, which shelter behind the deeds and words of great movements.

The scene of the story is laid in Ballycullen, a little Irish village inhabited by a number of verbal patriots.

In the course of the story these invertebrates evolve, with characteristic hesitations, from a soulless championship of constitutionalism to an equally degrading conception of Sinn Fein. They touch nothing that they do not disfigure and destroy. The despairing idealist, Michael Dempsey, escapes, in order to avoid the fate of those tragic survivors of the Fenian and Agrarian movements, whom the author has described with the pitiless power of exasperated realism. Kevin Shanaghan and Connor Carberry, so different, yet alike in their misfortune of having outlived the day of their generation's glory, are remarkable studies. They should be sufficient to stay the impatience of those who imagine that Mr. Macnamara is an unpatriotic reviler.

Aside from the fascinating interest of the theme, this novel is indispensable for all who would understand what is really happening in Ireland. The author, while realizing the background of his country in its true essentials, has avoided any dogmatism or unreal characterization. His dramatis personae are not puppets in a thesis, but real men and women shaping Irish affairs.

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Books Worth Reading

ROMANISM, A MENACE TO THE NATION. By Father Crowley. \$2.50.

THE DECAY OF THE CHURCH OF ROME. \$2.50.

THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi, D.D. \$1.50.

ROMAN CATHOLICISM ANALYZED. By J. A. Phillips. \$1.75.

WHY I BELIEVE THE BIBLE. By David James Burrell. \$1.35.

SPAIN FROM WITHIN. By Raphael Shaw. \$2.50.

THE ESCAPED NUN. By Margaret Mary Moulton (Dame Maurus). 300 pages. 75 cents.

THE DOUBLE DOCTRINE OF THE CHURCH OF ROME. By the Baroness von Zedtwitz (Miss Caldwell). 50 cents.

PAPAL MERCHANDISE. By Ernest Phillips. \$1.00.

FATHER CHINIQUY'S GREAT WORK: Fifty Years in the Church of Rome. \$3.00.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL. By Father Chiniquy. \$1.35.

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